1: Lowie E-5 (1926) 1939 NT20 Washo NT20

587 Though correct, sororate and levirate were not compulsory; Bill explicitly said that the bereaved person might marry anyone else.

606 There was no mother-in-law taboo. An old woman would say to her daughter's husband, "Go, get some water, and we'll cook and eat." Then they would get some wood, and the young man would obey, speaking "good" to his mother-in-law. When he killed game, he brought it home. Then the old woman asked her daughter to cook for her husband, and would be satisfied. A woman might advise her son-in-law, telling him that she was treating him like an own son, would bid him ask her own son whether he wanted to join in looking for game, and so on. According to Dave, fathers-in-law did not lecture their daughters' husbands in this fashion, nor, for that matter, did all mothers-in-law.

607 Brothers-in-law were friendly.

DEATH

764 According to Barrett,* cremation was formerly customary, whereas nowadays [178] there is burial. Jack did not confirm the first part of this statement, declaring that the Digger Indians burnt corpses whereas the Washo always put them [765] into the ground, interment being by relatives of the deceased. Everyone cried, but there was no hair cutting. If the dead man had fine clothes, they were [302] buried with him. Nowadays, when an Indian dies, his kin buy a coffin; also a [178] good shirt, clothes, and shoes, and put them on the corpse. The family do not wish to stay in the house, but put up a hut on a new site and move there.

[768] Dave, however, gave so circumstantial a statement about cremation that its occurrence, at least among some of the Washo, can hardly be doubted. When an Indian died, he said, an old doctor spoke to the survivors as follows: "Do not bury him, or a wolf or coyote coming along will smell the dead person and eat him. You must not bury him in the ground; burn him up, and pick up what is left of the bones to put them into some creek." All used to dance around the fire and cry. They would put up sagebrush two to three feet high and place [753] the corpse on top. The clothes of the deceased were hidden lest anyone wearing them should fall sick. An old doctor dreamed that people should not wear [787] the dead person's clothing. The Digger Indians when mourning mix ashes and grease to put on the face, which they do not wash for about five months. The Washo did not put anything on the face, but cried continually for three months [765] and did not wash the face for a year. Old men and women cut the hair as close as possible, but the young people did not care. The house where the death oc- [768] curred was not burnt, but abandoned. Sometimes the best-looking property—basketry—was burned with the corpse. The deceased man's bow was broken up and put up in the hills so that no one could use it thereafter.

According to Bill, the Washo sometimes buried and sometimes—but not very often—burned the corpse, putting it on a pile of brush. In the latter event the bones were subsequently interred.

* Barrett, *op. cit.*, 9.

[P.372, B]

754 killings reported among these people could probably be attributed to revenge for, or prevention of, antisocial use of power.

One woman, now dead, was described as probably a witch. The wife of the diviner mentioned earlier was considered a powerful and dangerous woman. She was [527] useful to the community because she knew prayers and songs for the pine-nut celebration, but dangerous, particularly if she met you at night. One informant describes the attitude of the rest of the community toward her.

> "She used to come around at night and knock on your door and say she was lost. She came here one night and pounded on the door with her cane but we wouldn't let her in. After she went away my husband [789] rolled up a newspaper and set it on fire and ran it along the inside of the door where she had knocked. I don't know why he did that except we was afraid of her."

Stewart also reports this attitude toward the same woman (1941, p. 444; 2562).

The woman who told me this story is herself under the shadow of indictment for witchcraft. Curiously enough the same phrase, "I am afraid of her," serves as an accusation. She and her sister-in-law quarreled ● [607] over the disposal of her husband's body two years ago. Since that time they have not spoken, and the sister-in-law has been proclaiming her fear.

WAR POWER

721 The Washo have not engaged in real hostilities with the Miwok or Maidu for well over a century and Paiute hostilities appear to have taken the form of occasional defensive skirmishes: thus the details of war magic are vague. However, Washo tradition repeatedly mentions a month-long period during which doctors gathered and made medicine against the enemy before [754] launching a campaign. Usually this took place at Wood- [344] fords, which was the site of a large earth lodge dance [177] house copied after Miwok structures and described as "where the young mens learned them Miwok dances." [535] (A second dance house is known to have existed in Sierra Valley: attributed to the Maidu, it fell into disuse after the death of its owner.)

SUMMARY OF SHAMANISM

756 182 Although there appears to be only a single practicing shaman among the Washo today (and he certainly not a practitioner of the old school), it would be a mistake, in my opinion, to claim that Washo shamanism is a thing of the past. Few, if any, Washo over forty have not attended a shamanistic curing ceremony and many have been patients. Even those Indians who have rejected shamanism as old fashioned—or in deference to white attitudes—give one the impression of "protesting too much" in their denial of old beliefs. The woman who took her granddaughter to Rupert, the [177] curer, is among the most progressive of the Washo. She is a nominal Christian, active in an informal way as a representative of her people before white authority, and is most apt to deny supernatural explanations of historic incidents. Nonetheless she has faith in the power of this modern shaman and in the cures reported for the old-time shamans.

Washo NT20 ●
Achomawi NS5

CULTURE ELEM. DISTRIB.: XIV—STEWART: NORTHERN PAIUTE

	Ys	K1	K2	Ku	To	To	Pa	Wa	At	Sa	Tg	Td	Ki	AE	
2038. Postmarital residence: patrilocal	-	-	-	+	+	+	-	-	+	-	+	-	+	-	NWA 591
2039. Matrilocal	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
2040. Variable	+	-	+	+	+	+	-	-	+	-	+	-	+	+	
2040a. Matrilocal until 1st child	+	-	-	-	-	-	-	-	-	-	+	-	-	-	
2041. Adultery: wife sometimes beaten	-	-	-	+	+	+	+	-	-	-	+	+	+	+	NWA 684
2042. Wife sometimes killed	-	-	-	+	-	-	-	-	-	-	+	-	-	-	
2043. Wife sometimes rubbed with blood	-	+	+	-	-	-	-	-	-	-	-	-	-	-	
2044. Paramour beaten	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
2045. Paramour's horse killed	-	+	+	-	+	+	-	-	+	+	+	-	-	-	586
2046. Husband sometimes divorces	+	+	+	-	+	+	+	+	+	+	+	+	+	+	
2047. Divorce may be for: sterility	+	+	+	+	+	+	-	-	-	+	+	+	+	+	N
2048. Infidelity	+	+	+	+	+	+	+	+	+	+	+	+	+	+	548
2049. Incompatibility	+	+	+	+	+	+	+	+	-	+	+	+	+	+	
2050. Prostitution	-	+	-	-	-	-	-	-	-	-	-	-	-	-	
2051. Premarital intercourse: with betrothed only	+	-	-	-	-	-	-	-	-	-	-	-	-	+	NWA 836
KINSHIP RELATIONS															
Avoidances															
2052. Mother-in-law son-in-law	-	-	-	-	-	-	-	-	+	-	-	-	-	-	N
2054. Speech taboo	-	-	-	-	-	-	-	-	+	-	-	-	-	-	606
2056. "Respect" required	-	-	-	-	-	-	-	-	+	-	-	-	-	-	
2057. Passing in front of is taboo	-	-	-	-	-	-	-	-	+	-	-	-	-	-	N
2058. Avoidance continues for life	-	-	-	-	-	-	-	-	+	-	-	-	-	-	
2060. Brother sister	-	-	-	+	-	-	-	-	+	-	-	-	-	-	NWA 602
2061. Chaste avoided	-	-	-	+	-	-	-	-	+	-	-	-	-	-	
Joking Relations															
2086. Brothers-in-law (aid each other)	+	+	+	+	+	+	+	+	+	+	+	+	+	+	NWA 605
2087. Cousins (aid each other)	+	+	+	+	+	+	+	+	+	+	+	+	+	+	607 ●
Adoption															
2088. Orphan adopted	+	+	+	+	+	+	+	+	+	+	+	+	+	+	NWA 597
2089. Adoption when parents impoverished	-	+	-	-	-	+	+	+	+	+	+	+	+	+	
BERDACHES OR TRANSVESTITES															
2090. Male berdache (tuvasa)	+	+	+	+	+	-	+	+	+	+	+	+	+	+	NWA 838
2090a. Sterile	+	+	+	+	+	-	+	+	+	-	+	+	+	+	
2091. Wears woman's dress	+	-	+	-	-	-	+	+	+	-	-	-	-	+	
2092. Does woman's work	+	-	+	+	-	-	+	-	+	+	-	-	-	+	
2093. Has female organs	+	-	-	-	-	-	+	-	-	-	-	-	-	+	
2094. Marriage to man	-	-	-	-	-	-	-	-	-	-	-	-	-	+	
2095. Lives with man	+	-	-	-	-	-	-	-	-	-	-	-	-	+	
2099. Regarded indifferently	+	+	+	+	+	+	+	+	+	+	+	+	+	+	N
2100. Female berdache (moroni noho or tuvasa)	+	+	+	+	+	+	+	+	+	+	+	+	+	+	NWA [912]
2100a. Sterile	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
2101. Wears man's dress	+	-	-	-	-	-	-	-	-	-	+	+	-	-	
2102. Does man's work	+	-	-	-	-	-	+	-	-	+	+	-	-	-	
2103. Has male organs	+	-	-	-	-	-	+	-	-	-	-	-	-	-	
2104. Marriage to woman	-	-	-	-	-	-	-	-	-	+	-	-	-	+	
2105. Lives with woman	+	+	+	-	-	-	-	-	-	+	-	-	-	+	
2106. Is shaman	-	-	-	-	-	-	-	-	-	+	-	-	-	-	N
2108. Regarded indifferently	+	+	+	+	+	+	+	+	+	+	+	+	+	+	[787]
2110. Fire test in youth	-	+	-	+	-	-	-	-	-	-	-	-	-	-	

[p. 405]